1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

492 rups, a rope bit which is tied under the horse's mouth, and a bridle with reins attached to the bit and tied together at the end. The quirt, of braided rawhide, is a foot and a half or more long and is fringed at the tip. The handle ends in a loop by [283] which it is suspended from the wrist or held. Yucca-rope hobbles are made; they are tied to the saddle when not in use.

232 If the horse has a sore foot and goes lame, its owner makes a rawhide pouch with a drawstring at the top and ties this over its [194] ailing hoof. Since these "horse moccasins" are always said to be made of cowhide, perhaps their use is recent.

492 The horseman likes to have a mountain lion skin or some other [197] fine fur to throw over the saddle bag "to make it look nice. The Mexican people did this, so the Chiricahua did it too."

The rider mounts from the left side of the horse, putting his left foot in the stirrup and throwing his right leg over the horse's back. If the horse is not in the habit of running away, the rider, when he stops anywhere, throws the reins over its head to the ground.

484 *Rafts and boats.*—When rivers or rain-swollen streams have to 501 be crossed "if there are just a couple of men on horseback, they [492] hang on to the manes of the horses, and let them swim with them." But if groups of people must cross bodies of water, the men make rafts:

> When we were coming east and got to the Rio Grande and it was high, the men took logs about twelve feet long or so and tied cross-pieces to them. It makes a raft about three or four feet wide. They had a rope attached to it in front. The best swimmers pulled it along. The rope was around their bodies, or they pulled it with their teeth sometimes. Some good swimmers would be in back to help push. One person would sit on the back to keep the front of it out of the water. Others who couldn't swim or who couldn't swim well would hang on to ropes along the sides. Possessions, sick people, or old people could be brought across water in this way.

One Eastern Chiricahua informant described a bullboat which the men make: "Sometimes when there are no big logs around, they take a rawhide and put sticks crossways inside it. Then they tie the ends up. In this way they make a boat and go across with that."

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

534 For musical instruments these Apache used the drum, the animal-hoof rattle, the musical bow, the flageolet, and a curious one-stringed fiddle made from the flowering stalk of sotol which may be of Spanish origin. In their peyote rite [276] [796] the Mescaleros accompanied their songs with the gourd rattle.

411 In addition to the shield and the bow and arrow, which have already been mentioned, the Mescalero and Chiricahua fought with spears, slings, flint knives, and war clubs of a number of types. Quivers, bow covers, and wrist-guards were other material items belonging to the war complex.

433 That these people made cradle-boards, fire drills, parfleches, skin tipis, and cloths and blankets of buckskin and animal hides has already been indicated. Water transportation • 501 was solved by the construction of a crude bull-boat or raft-like structure.

SOCIAL ORGANIZATION

596 The tribe, band, and local group have already been described. The remaining social segment is the extended domestic family, which acted as the basic economic unit. Such an extended family would be housed in a cluster of individual dwellings and would ideally consist in an older married couple, their unmarried children, their married daughters, [591] the sons-in-law, and the issue of these. As can be inferred from this, residence was matrilocal. All the cooking [252] for the members of this family group was carried on at one place by the mother and her daughters, and the latter sub- [606] sequently took portions of the prepared food to their husbands and children, for a mother-in-law—son-in-law avoid- [476] ance was in effect. Whenever there was work to be done which involved the labor of more than one person, the men or women of this extended family, according to the nature of the task, assisted each other in its execution.

584 Marriage was arranged between the older kin of the man and woman involved, usually at the instigation of the young man, who, with the approval of his own relatives,